1: Honigmann E-5 (1943-1945) 1949 ND12 Nahane ND12

children from the portage road's truck traffic, the Kaska Indians reacted to the fencing by construing it as a move to keep the Tahltan imprisoned on the reserve.

Only as far as such governmental services as aid to indigent Indians, free hospitalization, medical care, and gifts are concerned, do the Kaska accept the political authority of the whites. When these services are found inadequate or are, for any reason, interrupted, resentment is quickly expressed. Old Man reported that a former Indian Agent had given people fish line, nets, and cartridges. Under this agent's administration indigent Indians had also received not only rations, but a sizable winter outfit. Since then two new agents have served the community without giving gifts to the population. Many people therefore feel that the current Indian Agent is misdirecting government money which should go toward the Indians' general welfare. As a result of this chain of circumstances, the current agent is disliked and the governments are in little favor.[18] Louis Maza compared the position of the Kaska to the Indians of the United States. He had heard that in the latter country, the Indian is well treated, receiving adequate medical care as well as treaty money, while in Canada the natives are ignored.[19]

As far as the individual can be said to conceive of his political status, he is mainly concerned with his rights and privileges as an Indian and inclined to overlook any duties or liabilities to which he may be politically subject. He comprehends government as an agency which is supposed to take care of all the Indians—not only of indigent people—to the extent of protecting their trap lines from encroachment, supplying them with food when game is scarce, and providing medical care and hospital facilities. Education is not as strongly endorsed as these other rights. Furthermore he demands that on the Indian reserves, the people should be immune from government interference. Only in case of misbehavior on the "white reserve" is governmental authority recognized.

The Indian resents the duty of bearing arms. No Indians were drafted from the Kaska tribes in the course of the second World War, but several threats of conscription were rumored, all meeting with decidedly negative reactions from young men. According to Nitla, the government did not treat the people well. Consequently the Indians have a hard life and therefore can have no business to fight in the "government's war." Conscription, he opined, should be reserved for people who enjoy nice homes and comfortable living. Little resentment is expressed toward paying taxes on trapped furs. The sums paid, however, are quite insignificant when compared to the total value of a catch. Old Man and others pointed out that the Indians were getting no return for these revenues, and again alluded to the former Indian Agent who had made a return to the people in the form of gifts.

Political authority in the Kaska area is represented by the Royal Canadian Mounted Police, the Provincial Police in British Columbia, and the Indian Agent. This authority is most immediate during the summer, when the community is grouped in Lower Post within

[18] Superficially the lesson for applied anthropology seems plain: let the governments assume the roles of a protecting and providing boss and their legitimacy will be strengthened in native eyes. Actually such a role would be difficult to fulfill, although progress could certainly be made, first, by extending more abundant rations and medical care, and, second, by reducing, through tact, the severity of regulation.

[19] In northern British Columbia, west of Fort Nelson, Indians do not receive treaty payments as they have never concluded treaties with the Canadian government.

6: Honigmann E-5 (1943-1945)1954 ND12 Nahane ND12
Upper Liard

furnished disguise because they prevented the enemy from recognizing the attackers. Painting the whole face with a mixture of charcoal, spruce gum, and grease served the same end.[32] After the fighting this paint was removed with the aid of grease. Birch-wood shields, designed to deflect arrows, consisted of two or three pieces of wood, each about three feet long and sewn together. Grease layered the forward surface of the shield. In warding off an arrow by this device the warrior spoke a one-word charm, ʔuk ("swan"). Menstruation on the part of a man's wife did not prevent him from joining a fighting party but following his departure this woman was bound to avoid crossing the warrior's trail lest danger befall him. Prior to setting out a man abstained from coitus for four days. "If you stay with your wife you will be killed, you weaken yourself."[33] Winter or summer each member of a war expedition toughened himself by plunging into cold water.

After the men had departed the women left in camp constructed a number of human images, using robes and skins stuffed with brush. Human features were added with red paint. These dummies stood in the camp and each morning women attacked them with ceremonial wooden knives. The ritual gave additional strength to the warriors.[34] Women also girdled themselves in fancy outer belts which dared not be removed until the party had returned. Untying the knot promised death to the fighters. This belt undoubtedly symbolizes the chastity of the women during the husbands' absence.[35] At the same time the rite no doubt allayed the jealous temperament of the men and allowed them to focus on the business at hand without distraction. It may well be that such belts possessed indirect survival value.

The warriors traveled quickly. In advance went two or three scouts, intelligent men about 40 years old. At night young men remained posted around the camp, acting as sentries. The expedition camped in brush-banked lean-tos enclosed on three sides and sharing a common rear wall. Usually two lines of such shelters faced each other and a fire burned in the space between. Moccasins dared never be removed while sleeping lest the wearer imperil his life. No effort was made to conceal the light of campfires. Frequently during the course of travel the shaman performed rites designed to prevent bow strings from snapping or to break the enemy's snowshoes when the latter sought to escape. At night the fighting party sang songs magically designed to weaken the enemy.

All military action took place on land. The Kaska did not fight from canoes, although the informant had heard that the Tlingit fought from boats. Fighting started as soon as

[32] The same means of disguise accompanied war among the Kutchin. Osgood, *Contributions to the Ethnography of the Kutchin* (1936), 87.

[33] Tlingit men expecting to join a war party "were not allowed to see or go to any woman. This tabu depended on the length of time they expected to be gone. 'Sometimes they did not see a woman for a year.'" Swanton, *Social Condition, Beliefs and Linguistic Relationship of the Tlingit Indians* (1908), 449.

[34] Tlingit warriors constructed such dummies before leaving camp. "All the men and their wives had such images." Swanton, *Social Condition, Beliefs and Linguistic Relationship of the Tlingit Indians* (1908), 449.

[35] "While the warriors were away the leader's wife had to have stones tied about her blanket just as did her husband on the expedition. . . ." Swanton, *Social Condition, Beliefs and Linguistic Relationship of the Tlingit Indians* (1908), 450.